By ARTHUR P. DAVIS

# What Seems To Be Oversensitiveness On The Part Of The Negro Is A Normal Reaction

Journal and Guide Norfolk, Va. Sat. 10-11-47

ARE WE TOO sensitive as a group? Are Negroes unreasonable in their protest? Do we take offense too quickly and too easily?

These question were raised last week by two episodes in the national press. In New York, Cartoonist J. N. ("Ding") Darling of the Herald-Tribune represented high prices as a long-legged, overgrown Topsy with a minstrel-type mother and a zoot-suited father in the background. Thurgood Marshall of the NAACP (among many others) protested strongly, and it seems to me, somewhat childishly. "This vicious libel," he wrote, "can easily be interpreted as an effort to make the Negro the scapegoat for high prices." That is a bit far-fetched. As the Herald-Tribune explained, Topsy is a classic character, a part of the American literary heritage. The fact that Topsy "just growed" (like our present inflation) made her use as a symbol both logical and effective. There was no racial criticism intended. 10-11-47

In Washington, the Post, one of the fairest papers in the nation on racial matters, inadvertently started a teapot-tempest when it published a news story revealing the fact that the children's classic, "Little Black Sambo", is used in the district schools. After the letters of protest began to come in, the Post conducted a poll on the subject, securing statements from both prominent white educators and Negro leaders on the possible "racial" harm in "Little Black Sambo".

* * * *

And then, becoming irritated at the Negro attitude, the Post proceeded editorially to spank us rather sharply. The concluding sentences of this editorial are incisively pertinent:

> To insist that Negroes be given equal rights with all other citizens is one thing; to insist that ther peculiar sensibilities entitle them to exercise a kind of censorship is quite another. It smacks of the fanaticism which Mr. Santayan has defined as "redoubling your efforts after you have forgotten your aims."

The Post says in effect that we are at times absurdly and fanatically sensitive on the matter of racial insults, and the Post is absolutely right. We are. Journal and Guide

But the Post overlooks one important consideration in this whole business. Given the majority-attitude of white America, this sensitiveness is not only natural, but in some respects desirable. It is one of the weapons that a minority people must have; and even though it may be mis-used (as it certainly was in the two cases given above) it must never be seriously blunted by too much niceness, saneness, and objectivity. A people fighting a force as irrational as race prejudice must on occasion be guilty of fanaticism. Norfolk, Va.

It is the duty of every Negro to protest every act which seems to be hostile. In carying out such a program we are certain to be guilty on occasion of bad manners. I deplore bad taste and "super-sensitiveness" as much as the editor of the Post, but I feel that it is better for Negroes to err in that direction than to become too complacent. Protest against even supposed injustice, so long as it is honest, is healthy. Sat. 10-11-47

In the final analysis, the two mountain-out-of-molehill episodes described above have been beneficial. Although they aroused the editorial ire of the Post, they have also served a far more important purpose. They have brought once more to the attention of white America the realization that the Negro minority is becoming daily more and more impatient with second class citizenship.

# H. P. Fairchild Exposes 'Myth of Master Race'

Afro American, Baltimore, Md. 43

## Tells Forum World Peace Lies in Capacity of Groups to Get Together on Common Ground

NEW YORK — "It is probable that there are genuine differences among races as to kind of intelligence, as well as emotional, temperamental and esthetic traits," Professor Henry Pratt Fairchild of New York University told the Cooper Union Friday Forum on Oct. 17. Sat. 10-25-47

"But no people has the slightest right to claim that its own equipment is better than any other."

Professor Fairchild's address on "The Myth of the Master Race" opened the forum series on "Superstitions and Stubborn Fears," which on successive Friday evenings will debunk popularly held superstitions.

**Superiority as Difference**

In the matter of race considerations, Professor Fairchild warned, "constant care must be exercised to distinguish between 'superiority' and 'difference.'

"The need of the world today is for understanding, tolerance, and good will, the ability to recognize that those who differ from us may be just as excellent members of humanity, and that they have the same right to cherish their own traits as we have ours.

"Hope of world peace does not lie in superimposing one set of group traits upon others, or bringing all groups into an identity of traits, but in developing the capacity for groups that differ to get together on certain fundamentals which are common to all humanity.

**Noble Celebration**

"United States citizens have become accustomed to the annual 'I Am an American Day.' This is supposed to be one of the really noble celebrations. We feel no shame in insisting that the United States is the finest country in the world.

"And yet we are horrified when any group of human beings asserts that it represents a 'superior race,' or bases any claim to special power or privilege on its alleged racial qualities," the professor continued.

"Is there any real difference?

**Defines Race**

"The first step toward a correct answer to these questions is a clear, scientific understanding of the mean of RACE. Scarcely any word in common use has been more abused, misinterpreted, and mishandled.

"Race, in its scientific meaning, is strictly a biological reality. A race is a subdivision of a basically homogeneous, closely related group of living organisms. The races of mankind are biological subdivisions of the species Homo Sapiens.

Members of a given race are closely related to each other than to members of other races because they have a more nearly identical ancestry.

"Every pure race is composed of the descendants of a single ancestor (in the case of the unisexual species) or of a pair of small group of progenitors.

**Origin of Human Races**

"The human races were produced by the branching off of distinct sections of a primeval group. These offshoots settled in certain areas where they inbred and developed distinctive physical traits in response to the special environmental influences that bore upon them.

"These particular traits have come to be accepted as the identifying marks of individuals from the racial point of view, because it is impossible to know the actual ancestry further back than two or three generations.

"But it is vitally important to remember that a person does not belong to a given race because he has certain traits, but he has certain traits because he belongs to a certain race.

"The pattern of traits and the true racial affiliation do not always go together.

**Culture Development**

"While these biological racial subdivisions of mankind were developing, each group also was building up its own characteristic pattern of social customs, traditions, codes, and institutions. Any characteristic body of these social traits called a 'culture' or a 'nationality. Sat. 10-25-47

"The first anthropologists did not clearly distinguish between the racial group and the cultural group. But the handling of practical modern problems demands that the distinction be rigidly recognized and followed.

"True racial traits are beyond human control in the present stage of science, but cultural traits can be changed, both in the individual and in the group.

**Natural Reaction**

"It is natural for every such group which has its own racial identity and its own cultural pattern to think of itself as superior to other groups.

"In primitive times this was not very deadly, but in modern times the assumption of superiority has been a source of untold disaster because of the wide-scale aggression that it has led to.

"The assumption of race superiority could be justified, obviously, only if there were some universally accepted standards of excellence, and some accurate tests by which it could be determined just how close each group came to achieving these standards.

**Matter of Standards**

"No such standards exist, therefore, no group has a legitimate ground for claiming itself superior to any other. Most of the alleged evidences of superiority have been based on military success or industrial and technological efficiency. 10-25-47

"In testing the quality of races much weight has been given to conventional intelligence tests. These tests are doubtless useful for certain purposes, but they do not afford an acceptable basis for comparing general group quality.

"It has been practically impossible to exclude from these tests all influences of environment and experience and there is no assurance that intelligence, has the same meaning for all peoples or that it represents the highest, or the only high, mark of quality.

"And, too, there are many other aspects of quality, very important for world peace and prosperity, for which no tests have yet been developed."

# W. E. B. DuBois Defends Racial Names

Chicago Defender, Sat. 12-13-47

EVERY ONCE IN A WHILE I receive letters like this which came recently from Honolulu. "I am in the dark concerning the word 'Negro.' I would like to know why people born on the United States mainland that are not white, are 'Negros.' I was born in Pennsylvania. My father born in slavery, and his father came from Africa; my mother was born free in West Virginia, and another mother was one-half French and one-half Senegalese. They came from Canada. I would like to know if my racial extraction shouldn't be Afro-American, and not 'Euafrican,' prevalent in the American Negro?"

I have taken up that hoary subject-note in the SUN of Capetown, which is the organ of the Colored people, the following paragraph, was trying to suggest something by signing the local press have again letter—'Euafasian?'. My view is that the Colject—a distinct name to cured people as Union nationals can only be ople of South Africa. 'South Africans.' Sat. 12-13-47

**Names Are Symbols**

IT IS QUEER how people insist upon regarding names as scientific descriptions of what they are, whilst, as it implied only a mixture of Eu-

africans,' whilst another suitable, as it implied only

stand for, they are nothing of the sort; if we tried that sort of thing we would never get satisfactory names. Names are symbols agreed upon; all they do is convey to the person who uses them and hears them a definite idea.

If that definite idea is conveyed the name is suitable, if not it is not. As I have said elsewhere, we could call American Negroes "Pantofagoi" and, if when the name pantofagoi was used in itself and so far as its derivation is concerned, the name is nonsense but it is the understanding that counts.

So in the case of "American Negro" when that phrase is used, it means a definite thing; a person of Negro descent but not necessarily wholly of Negro descent. He may have more white English blood, he may have Asiatic blood, he may be Scandinavian, Dutch, or German also by descent. But if to the mass of intelligent people the word "American Negro" brings up definitely the idea of this well known group, then it is a good word and it is to be used. Moreover, the name in itself carries no absolute conclusions.

Every once in a while some crazy person writes me with the thesis that if we called ourselves something else besides Negroes the whole problem would be settled. He thinks that all we have got to do is to call ourselves Americans, and then there will be no Negro problem; or any name which does not bring in the stigma of past memories of slavery, of present poverty and ignorance would automatically make people different from what they are; this is, of course, arrant nonsense.

**People Make The Name**

THE NAME does not make people, people give significance to the name. There was a time when "Quaker" was a name of derision, a name from which many of the Friends shrank, and concerning which there was endless controversy. Today "Quaker" is a name of distinction. What has happened? There has been a change in the sort of person that was designated as Quaker. Once he was a simple, untrained, religious fanatic. Today he is a well-to-do, educated philanthropist. The name did not make the change, the people designated made the change. There was a time in the days of my grandfather when to be called a Negro made any decent Colored man furious because it meant to the minds of most people everything low and disgraceful. Today, no man need be ashamed to be called a Negro because it means a far different thing, and in the future the time will come when men will be proud to say that they were descended from Negroes. The change will come in the people, not in the name.

# DEEP SOUTH SPEAKS

The Weekly Review
Birmingham, Ala.

## NEEDED— A NEW NEGRO

In a certain city in the deep South it is reported that during the past four years colored physicians. for the most part, made barrels of money. In that same city, white physicians are said to have made croaker sacks of filthy lucre. Sat. 3-8-47

In this town, as in many others of the South, hundreds of mothers lost their lives while in the valley of the shadow because they did not have the proper prenatal care due to their poverty stricken conditions. So many white doctors were impelled to deliver charity cases without a fee, in the local charity hospital, while colored doctors were accepting fees for delivery of problem cases at the maternity clinic sustained by the United States Public Health Service as a demonstratios project to show what can be done with local voluntary cooperation under immediate local supervision.

In every instance where professional whites move in to do service without charge, there should be colored professionals who are public spirited and socially enlightened enough to top that contribution even at a sacrifice. The degree to which a man contributes of his means, himself, and skill without regard to self-remuneration determines whether he is the equal of other men who make such contributions. In the area of adventurous free public service we need a whole generation of new colored individuals if we are to give birth to a race of people or segment of one world citizenship.

A soldier friend of mine returning from Europe tells of a young colored soldier from the deep South spying another colored soldier from some part of the British Empire as he walked along with three white British comrades To the colored Yank from Dixie the sight of the colored British-born soldier was a sight for his sore eyes. He yells to him "Hey man," but the colored Britisher refuses to recognize the Dixie Yank.

He and his buddies enter a saloon for a drink of beer. Soon it is discovered that the boy from "down behind where the sun goes down" in the deep South has followed the group into the saloon and is butting in on their conversation with, "What do you say man— where are you from?"

By this time the colored Britisrer realized that he had better take the situation in hand. Turned to the pitiful boy, who was so woefully penalized by being born black and in Dixie. and said to him, "I am your color, but not your kind." For the first time, that colored soldier realized that he not only lived in a world of people of varied colors but of various kinds.

Some day, if we make progress, that boy is going to grow up to learn men are more often discriminated against. jim crowed and shunned because of many short-comings, lack in social graces, inability to make themselves do what they ought to do even tho then don't want to do what they ought to do than because of their color. He is going to learn that he has no right to pull others down by commission or omission, insofar as trying to force himself into a level of society into which he has not evolved. Sat 3-8-47

We need a host of new colored individuals who will sacrificially give of themselves to others—men and women who will go into the most backward places and make a sacrificial contribution to the end that those lowest down who want to climb up and out may have the opportunity to do so. Needed—a new Negro, a Negro who is big on the inside and yet is as humble as a lamb, a Negro who is truly willing to spend and be spent to the end that the races of mankind may unite as rivulets pouring into one sea.

It's one thing o be denied by others, but to deny onesself to the end that others may have the chance to climb up and serve their fellowmen is to do that which is most noble and earns a county from the gods. such as the psalmist speaks of when he said "He prepareth a table before me in the presence of my enemies. My cup runneth over. Surely goodness and mercy shall follow me all the days of my life. and I shall dwell in the house of the Lord for ever."

Our enemies magnify our littleness and use it as an excuse to oppress the weak and defenseless As we evolve as human beings out of the wilderness of racialism, we must take care as to the type of men and women we lift up into places of might and power. It is a very dangerous thing to lift a little man or woman up into a place of power. To do so is to give a baby, as it were, a bomb to play with. Hitler was a little man, so was Mussolini. Raciest are little—be they white or black They are dangerous.

Birmingham Ala.

No group of people in all the history of the world ought be more concerned about inward spiritual growth comparable to outward growth in the material realm than colored people. It is he in American society who may find that most of his material success is like the leaf which is carried forward on the bosom of the river rather than like the swimmer who swims against tides. He may do well to be ever aware that most of his houses are built on a dying racialistic philosophy born of prejudices which are no longer respectable. and comes the dawn—our appreciation of the important effort on our part to develop a Negro who is one in kind with the earth's most evolved, regardless of race or nationality, will deepen and we, through character building agencies supported by ourselves will make a real contribution to the building of a world civilization. Sat 3-8-47

A white man, black man, Jew. German. or Britisher may in any case be of the same race, but it does not necessarily follow that he is of the same kind. Kind and not race or nationality is the important thing. Good men come of those who take upon themselves the task of building better men of those lowest down.

Weekly Review

From that fire, the needed new Negro will come. Gold comes only out of fire. Only those who choose to go through the fiery furnace have what it takes to give him the gold-like quality which is accepted in the courts of those who live to serve in the knowledge that one can only enjoy that which he gives to deserving others.

On all fronts we need a new leadership—one that loves humanity, serves mankind, works for universal peace and universal brotherhood. When that leadership arrives, racial discrimination. prejudice and exploitation will vanish like snow in the July sun.

# ROGERS SAYS:

## 'Race' Will Not Die In America Until You Take Profit Out of It

Pittsburgh, Pa. Courier

By J. A. ROGERS

(The views expressed in this column are those of the writer and do not necessarily express the editorial opinion of The Pittsburgh Courier.—The Editors.)

Sat. 6-28-47

SCORE another victory in man's long battle against ignorance and superstitution. The American Red Cross has at last outlawed its infamous blood jim-crow. It declares that "on the basis of recorded scientific and medical opinion there is no difference in the blood of humans based on race or color."

Mr. Rogers

'Twas a long time getting to that. I suppose their leaders are Christians. Their Bible told them so 1900 years ago.

"Race" is a superstition invented by modern Christian whites. This is one evil we can't charge to the ancients. In fact, the English, who did the most to build up this pernicious doctrine, were not conscious of it until late in the Seventeenth Century

* * *

**THE ENGLISH BIBLE**, translated in 1604, mentions "race" only as a contest. "Of one blood God made all the nations of the earth." Blacks were then said to be of "the African nation." The American Bible was the first to use "race" instead of "nation" in that passage.

So far as I have been able to discover, the cradle of the immense mischief built on race was colonial Virginia. The Latin-Americans had racial distinctions, too, but they were very far from being as fanatic on race as Anglo-Saxon Americans.

The Latins were Catholics and were more universal in their conception of humanity than the Anglo-Saxons who were largely Protestant. Moreover, Catholicism had its black Madonnas, black Christs and black saints, even in Europe. "Race" is largely a capitalistic Protestant concept. Sat. 6-28-47

**CATHOLICISM**, as Gerald Massey, Godfrey Higgins, Albert Churchward, and others have shown, had its origin in Africa thousands of years ago. The black Virgin Mary, from which evolved the white one, was originally the black Egyptian goddess, Isis, which was carried to Europe as far north as Britain by Egyptian priests. She attained great vogue in Rome when Cleopatra arrived there and became virtual mistress of that city.

The ancients knew nothing about race. But as in Greece and Rome they were as rigid about nationality as the South is now about race. Several blacks known as Niger (origin of the word, Negro, they or their ancestors having come from the land of the Niger, now Nigeria), rose to be emperors of Rome.

* * *

**WHEN CHRISTIANITY** came to power in Rome there was still no "race"; only Christian and non-Christian as later it was in Islam. A Christian, white or black, could contract legal marriage; not so Christian and Pagan. Emperor Constantine, as Gibbon shows, was very emphatic about this and had it written on the altar of St. Sophia that no Christian should marry white pagans of the North, even when they were princes.

Blondness, then, was generally regarded as a sign of barbarism, since blonds came from the North. St Augustine, himself, an African, re-enunciated the doctrine of the oneness of mankind. No one who believed that peoples even so far apart in color as the blond and the black were of separate creations, could be a Christian, he said.

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**THE SO-CALLED** science of anthropology, from which originated the mountains of nonsense built up about "race," really began with J. F. Blumenbach (1752-1840). Blumenbach, however, like most of the others of his time, insisted that there was only one human race. Sat. 6-28-47

He declared further that no human variety was more capable of perfectibility than the Negro. Lamarck (1744-1829) wrote: "Classifications are artificial. Nature has created neither classes, nor orders, nor families, nor permanent species, but only individuals."

"Race" was made into a religion in the United States for the express purpose of keeping the Negro at a stage where his labor could be had in the cheapest market. It is going to take a long time to die in the South, not only because it is such a powerful political lever there, but because it is so explosive a source for exploiting Negroes and the poorer whites.

It brings millions, too, in rental profit to owners of Negroes ghettoes in the North. "Race" in America will not die until you take the profit out of it.

### NEGRO PRESS CREED

The Negro Press believes that America can best lead the world away from racial and national antagonisms when it accords to every man, regardless of race, color or creed, his human and equal rights. Hating no man, fearing no man, the Negro Press strives to help every man in the firm belief that all are hurt so long as anyone is held back.

### Diplomacy

Chicago Defender 7-12

**THIS UNEASINESS** is quoted from U.S. Navy Manual 15092, entitled, "Guide to Command of Negro Naval Personnel":

**"It is easy to understand why Negroes do not like words or humor symbolizing supposed racial traits or their traditional restricted role in the American community. It is more difficult to appreciate the fact that even well-intentioned and admiring emphasis on supposed advantageous qualities similarly may be cause for annoyance.**

**"The annoyance of this type most likely to occur in the Naval Establishment is the entirely friendly insistence that Negroes contribute to both formal and informal entertainments by showing off their alleged superior abilities in singing, dancing, boxing, or burlesque theatricals.**

**"Although individual Negroes have been outstanding in these forms of entertainment, there is no scientific evidence of inherited racial qualities giving Negroes an advantage in these activities over other races. Perhaps their comparative success in athletics and entertainment has resulted from their being permitted a more normal participation in these fields. They have been pushed forward to do their popularly ascribed specialties so often that in many instances they have become suspicious that tap dancing, guitar playing, the singing of spirituals, and the like, may now be symbols of their special racial status.**

**"Some Negroes can and would like the chance to put on performances not characterized as Negro. It is a good rule to let all volunteer entertainers decide what to offer the audience. Under such freedom no doubt the programs will be much the same as though the customary pressure had been exerted. The privilege of free choice, however, is appreciated."**

### THERE ARE FOUR TYPES

DR. CHANNING TOBIAS says that there are four types of Negroes who have marked patterns in their relations with white people. Christian Today

(1) The servile, obsequious type bows and scrapes to obtain favors. He is untruthful and misrepresents conditions. He attempts to convince whites that Negroes are satisfied with their present status in order to get something for himself from the whites.

(2) The "Uncle Tom" type is a truthful and lovable character. He is satisfied with second class citizenship providing he is secure himself. He is weary of the struggles for progress. He is accustomed to the old way of things: he wants to be let alone with the *status quo*.

(3) The ultra radical is unreasonable. He wants to violently overthrow everything and bring in the millenium over night. He wants to dart ahead of normal social processes. This type would actually be unhappy if he did realize what he seeks. 10-2-47

(4) There is a type who seek adjustment of racial conflict through cooperation on a basis of mutual respect. This type is neither "Uncle Tom" nor ultra radical. They are progressive yet considerate and patient. Their relationship is neither one of inferiority nor superiority—just brothers in God's family who seek happiness by respecting the rights of all.

It is difficult to act normal when treated abnormally. We can hardly expect any minority racial group to act perfectly adjusted among people who are oppressive and antagonistic. Christian Index

An oppressed group is likely to react towards the extremes. They are likely to be over submissive, cowarded and subservile or they are likely to be radical, oversensitive, resentful anl unreasonable. 10-2-47

The subservient "Uncle Tom" type of Negro is passing off the scene. The radical, impatient, resentful type is increasing. It is not for the best interest of the Negro nor the whites to have a large segment of the nation bitter, resentful and in despair ready to resort to violent means as a protest against injustice.

Ministers can increase the number of the type which seeks to solve race relations on the principles of Christ. But we will need to become more widely read and skilled in approaching race problems. Negro ministers should seek to become as skilled in technique of racial progress as they are in Theology. The prophets were an authority in the prolems of the people—racial, economic or spiritual. The Negro Preacher has a job not only of preaching, but in teaching Negroes how to respectfully love people who hate them.

# Tired Of Being White, Wisconsin Pastor Hereafter Will Be Colored

9-20-47

MADISON, Wis.—A young Unitarian minister told his congregation here Sunday that hereafter he will be "colored."

The Rev. Kenneth L. Patton, 36, pastor of the First Unitarian Society, said that in order better to fight discrimination he will indicate on all questionnaires and whenever other occasion arises that he has crossed the color line.

Patton has been reading Sinclair Lewis' best selling novel "Kingsblood Royal" in which the hero, Neil Kingsblood, a Minnesota banker and stalwart red-head finds he is one-thirty-second part Negro. As a result of this book, Patton searched his family records and discovered that he is one-sixty-fourth Indian.

As a result, Patton says he is uncomfortable "about being a white man" and proposes that there be organized a "united colored race of the world" to comprise Negroes, Orientals, Indians and "all the so-called white people who are tired of being called white people and have decided to move in with the colored." 9-20-47

Patton said his congregation took it in their stride when he renounced the white race.

# VIEWS and Reviews

BY GEORGE S. SCHUYLER

(This column represents the personal opinion of Mr. Schuyler and in no way reflects the editorial opinion of The Pittsburgh Courier.—The Editors).

**SOME OF US** are carrying our hypersensitivity to the point of absurdity and thereby making a nuisance of ourselves. It seems to me that we have enough really serious problems confronting us as Negroes without wasting our time and trying the patience of our friends and those who are well-intentioned by screaming over trifles.

This has reached a point where it is seriously interfering with journalism, art and literature, and the freedom with which these have long been identified. It has reached a point where use of any of the nicknames for Negro, however legitimately, is denounced; where Negro characters out of fiction cannot be depicted without censure; where Negro actors and actresses are severely criticized for playing comic or servant roles.

**SOME YEARS** ago both The Crisis and Opportunity were barred from the District of Columbia schools because they carried short stories in which nicknames for Negroes were used. Complaints had been made to the school authorities by certain colored people. The use of the nickname or epithet had been proper because the authors were quoting certain characters in their stories.

The editors of the two magazines pointed this out but to no avail. Now obviously if one is quoting a white character from southern rural Alabama, it is ridiculous to make him say, "I told that colored gentleman, etc.," or "I observed Madame Mamie Johnson, etc." It would be equally absurd to have a colored character in a crap game say "Please roll those dice, Negro!" or an irate numbers player backing a "banker" into a corner asking "Where is my money, colored gentleman?" We all know and will admit, if we are honest, that such characters would use a familiar and widely used term which slips more easily off the tongue, and is not always or necessarily derogatory.

* * *

**IN THIS CONNECTION** I recall a white soldier entering our barracks in Hawaii once right after payday looking for a game. He asked in a loud voice "Who wants to play some coon-can?" Immediately several of the colored soldiers rose up, glaring balefully, and challenged "What's that?" whereupon the Nordic quickly changed to, "Who wants to play some colored-can?" Not long after the Caucasian had departed, a big game was in progress and almost every time someone won a hand, he would shout "Some coons can and some coons can't!"

It seems to me that we are becoming more inhibited and more humorless as time goes by, thanks largely to our hysterical press, our race hustling techniques and the Red-inspired propaganda of stirring group antagonisms by wild generalizations, which has grown so greatly in the past twenty years.

With more to be happy about than ever in our history, we are beefing and crying ourselves into a persecution complex which reflects no credit upon us and certainly does not indicate the progressiveness we claim.

* * *

**A FEW WEEKS** back the New York Herald-Tribune carried a cartoon illustrating the great rise in prices by using the literary figure of Topsy from Uncle Tom's Cabin who, as you will remember, "just growed." Immediately the NAACP wolf criers dispatched a long epistle to the editor denouncing the cartoon in the most ridiculous exhibition of hypersensitivity by so-called educated Negroes that I have seen in many a day.

The editors quite properly replied that the use of a character from traditional fiction to illustrate a point was proper and that by no stretch of the imagination could anyone of intelligence regard this use as an attack upon or a derogation of Negroes.

Nevertheless the editors apologized, but I am sure that the incident did not enhance their respect for Negro leadership. The use of symbolic characters in cartoons is a long-established practice. Indeed, the art could scarcely survive without it.

**CURRENTLY** in Washington, D. C., the Negroes have blown up an unnecesary and ridiculous controversy over the use of the book, "Little Black Sambo," in the public schools. Negro "leaders" are crying that this 50-year-old and charming book is "not fair to the colored race," is "harmful and contrary to the promotion of friendly relations between Americans of different colors" because the little boy, as indignantly pointed out by one of the Negro newspapers, is pictured "as an extremely dark person with white lips and kinky hair, holding an umbrella."

Millions of American children have read "Little Black Sambo" since 1900 and there is not a scintilla of evidence that it has harmed relations between colored and white Americans. Any book which makes children feel friendliness and affection for a little black boy cannot be unfair to his so-called race.

Moreover, it is a sad and revealing commentary on the mentality of contemporary colored folks and the failure of their education when they express the feeling that there is something offensive in a black skin, full lips and kinky hair. This shows we are far behind the "uncivilized" Africans who are not ashamed of these racial characteristics nor frantically endeavoring to alter them. Like loathsome sores such thoughts should be kept concealed.

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**FINALLY FROM** Los Angeles come complaints about a turf information sheet entitled "Black Boys." The Negro publishers of the sheet are condemned for giving it this name. Presumably if it had been called "White Boy," "Yellow Boy" or "Brown Boy," it would have aroused no Negro's ire, but we are ashamed and indignant over the term "Black"! Why? Surely here is a job for some student of psychology. I think this behavior reveals that eighty-four years after emancipation we are still in bondage. When are we going to mentally grow up?

# Dixie Befuddled by 'Kingsblood Royals

By A. M. RIVERA JR.
(Courier Staff Correspondent)

**RICHMOND, Va.—As far as Dixie laws are concerned, "Kingsblood Royals" may exist as literary problems, but as actual facts they are "corpus delecti," or the bodies just don't exist legally.**

**As a result, in Goochland, Va., a 36-year-old English woman is awaiting transportation back to England because she lived with the Negro whom Virginia laws forbade her to marry. In Roanoke Rapids, N. C., a Navy veteran who thought he was white is accused of being a Negro.**

**The white English woman,** Margaret May Goosey, is under a six months sentence on charges of unlawfully cohabitating with Thomas Henry Johnson, Goochland, who was stationed in England when he met her. Commonwealth's Attorney J. Clopton Knibb said the woman flew here from England in June and started living with Johnson, who received a thirty-day sentence. Miss Goosey was turned over to welfare authorities.

**SERVED SENTENCE**

After Johnson served his sentence, the woman returned to his home for the second time and began living with him. She is now serving a six-months sentence, the remainder of which will be suspended as soon as she receives transportation back to Wellington, Northants, England.

The case of the Navy veteran who has lived as a "white" man and served his country as such, is much more complicated. William Milton Milwood, 21, is in a quandary as to his racial identity as a result of a suit brought by his mother-in-law, Mrs. Carter Spence, white, of Roanoke Rapids, N. C., who has produced alleged birth certificates allegedly indicating he has Negro blood.

Mrs. Spence dug up an alleged birth certificate filled out by a deceased mid-wife, purporting to show that Milwood's parents were Negroid. The word used was colored, not "Negro." Milwood, who knew nothing about this, served in the Navy for three years as a white man. His father is recognized as white, and his mother, now married to another white man, also is regarded as white.

43b 1947

Afro-American

MISSING LINK FOUND IN AFRICA, SCIENTIST SAYS

JOHANNESBURG, South Africa —Dr. Robert Broom, 80-year-old anthropologist, asserts that the skull of an ape-man killed by a beast and found embedded in rock is that of a "missing link" in the chain of human evolution.

# Negro Becoming Vanishing American Says Anthropologist; Will Solve Own Race Problem

The Call Kansas City, Mo.
Fri. 2-28-47

CHICAGO. — (ANP) — "Most anthropologists agree there will be no Negro problem in another 200 years, says Ralph Linton, sterling professor of anthropology at Yale university and president of the American Anthropological association. "By then, there will not be enough recognizable Negroes left in this country to constitute a problem."

This observation appeared in the February issue of the American Mercury magazine under the heading of "The Vanishing American Negro." Linton offers his opinions on the Negro problem to correct the erroneous statement attributed to him by Sen. Theodore G. Bilbo recently that "within nine generations, we will have no whites and no blacks...only yellow." Fri. 2-28-47

Prof. Linton bases his prediction that the Negro is becoming the vanishing American upon three facts. First is that the over-all proportion of Negroes to whites is declining, despite the fact that the number of Negroes has been steadily increasing since the first Negro census was taken in 1790; second, the group is no longer concentrated in the south, but redistributed more evenly through the country; and most important, the Negro is steadily becoming lighter in complexion.

Nearly one fifth of the U. S. population in 1790 was composed of Negroes but by 1920, the percent had dropped to less than one 10th and is slowly declining. Infant mortality among Negroes is higher than whites, thus cutting down higher birthrate. Adult death rate is also higher than whites, with life expectancy being estimated at 48.5 as compared to 60.9 for whites.

The anthropologist attributes the high rate of mortality to nature's slowness in adjusting dark-skinned people of tropic lands to more temperate climates. The physical type of hot tropical countries have dark skins to protect them from the actinic rays of the sun, and flaring nostrils to breathe the warm, moist air. In temperate climates, his skin keeps out the healthful rays of the sun, and his nasal structure makes him particularly susceptible to all respiratory ailments.

The main reason for the coming disappearance of the Negro race is that the population is becoming lighter with each successive generation, due wholly to a steady infiltration of white blood into the Negro group. According to scientific figures, at least ten per cent, but not more than 30, of Negroes today have pure Negro blood, and if Negro blood has been diluted to the extent in the past 200 years, then the next two centuries will make those with Negro blood practically indistinguishable from the general population. Fri. 2-28-47

# Negro vanishing American...?

Tribune
Los Angeles, Calif

CHICAGO—Anthropologist Ralph Linton, of Yale university, feels that Negroes are moving along toward solution of the race problem by disappearing from the U. S.

Sat. 3-12-47

"Intermarriage, intermingling and interbreeding" are the factors responsiblle for this phenomenon, according to Dr. Linton, who is president of the American Anthropological Association. In 200 years the Negro as such will have disappeared in this country, he says.

**"This is no reason for evading the trying issue of race prejudice now," he points out. "But there is some small consolation in reflecting that our great-great-grandchildren will not have to worry about race riots."**

Marking the fact that each new generation of American Negroes as a group is lighter than the last, Dr. Linton points out that there could be no discrimination against Negroes as a group if it were not for the color of the skin. With the gradual lightening of skin, the Negro will pass out the oppressed minority group and become a par of the nation. Sat. 3-12-47

Courier

# STRANGE TRUTH

Pittsburgh, Pa Sat. 3-6-47

By JOSEPH D. BIBB

(The views expressed in this column are those of the writer and do not necessarily express the editorial opinion of The Pittsburgh Courier.—The Editors.)

STRANGER things have happened in America than Sinclair Lewis' theme in "Kingsblood Royal." Critics and commentators, some even on The Pittsburgh Courier's staff, scoff at the idea of a man who always thought that he was white, but openly admitted his colored blood, upon discovering the truth about himself.

Mr. Bibb

Capable book reviewers have pronounced Lewis' story as ridiculous and fantastic. Editors hail his novel as absurb and fanciful propaganda, but we actually know of more amazing and audacious situations than Lewis depicts. So do many of the critics, but they suffered lapses of memory.

Sat. 3-6-47

**IN FATHER DIVINE'S** flock there are many beautiful and dazzling white girls, including the "Holy Man's" wife, who forsook their own folks to sojourn with Divine. A lady of English nobility has long been a devotee and companion of Gandhi.

A few years ago the daughter of a prominent colored physician, while attending a large university, called in her sorority members and the "house mother," all of whom had thought that she was white, and showed them a picture of her dark-skinned father, taken with Mrs. Mary Bethune. Stranger still, her exclusive sorority members did not expel her, nor was she ejected from the exclusive dormitory.

* * *

**A HOTEL CLERK** in Georgia once shot a distinguished guest because he kicked a colored bell boy. "I am colored myself," exclaimed the fair-haired, blue-eyed clerk, and I just cannot bear seeing my folks maltreated."

A dining car steward once called his crew of colored waiters and cooks together and declared, "We must work together, I am colored, just like you, and I don't care who knows it." The last we heard of him he was still on the road.

Sat. 3-6-47

**WHITE FATHERS** of illegitimate mulatto children have taken some of them into their household and passed them off. In New Orleans the colored blood of many exclusive and prominent families is notoriously undenied.

Mulatto and octoroon colored people have been marrying into white families without pretext, while many of the fathers and mothers of the Caucasian wives and husbands have bowed to the will of their offspring. These and stranger situations are well known to colored Americans. Sinclair Lewis did not develop an "utterly fantastic and impossible yarn." But he merely glossed over a subject that lies deep in the heart of America.

Sinclair Lewis' Strange Story Supported by Strange Facts

BY ALFRED E. SMITH

Defender Chicago, Ill.

APPROACH

A prominent friend of ours is colored but of indeterminate appearance. In a colored group, he looks colored but among whites he is something of a puzzle and his "color", has found by experiment and experience, is determined by his approach.

Sat 12-27-47

Some months ago in New Orleans, he sought train reservations for Tallahassee. The approach was simple and effective. He simply went in the lobby of the "white" Hotel Roosevelt and requested the clerk on the travel reservation desk to get him a lower, saying he would pick it up later. Upon his return he was handed a reservation for a lower berth in the middle of the car.

When he got on the car, the Pullman porter looked at him with askance but said nothing.

ALL MINORITIES HAVE IT

Afro-American Baltimore, Md.

ADVENTURES IN RACE RELATIONS

In Hollywood's new film, Gentleman's Agreement," aimed at anti-Semitism, June Havoc plays the part of a secretary. She is really Jewish but has changed her name in order to get a job more easily. And, she has grown into the disguise so thoroughly that she often has anti-Semitic thoughts. Sat. 12-13-47

She has even been heard to refer to Jews as "the Kikey ones."

Not only Jews but all minorities have had the problem of those who actually belong to us, but want to get away. Yet, as far as possible when they do, they are sometimes more scornfully bitter in their hostility towards us than those who haven't our blood.

as he showed him to his seat. When the conductor came through, our friend pretended to be looking out of the window, and was thus able to observe that worthy looking him over carefully, and holding a whispered consultation with the porter. At this point our friend looked around, directly at the conductor and laughed out good and loud.

Obviously embarrassed, the conductor merely asked for his ticket, checked it and went on his way. The porter, deciding the issue was settled as far as he was concerned, gave our friend service with an extra flourish.

In the dining car next morning, it started again. The steward hesitated and our friend just took himself a seat in the center of the car. When the steward went into another of those whispered consultations with the waiters, our friend again resorted to "approach". He called loudly and impatiently for the menu. That settled it and he was served graciously

At Tallahassee, our friend was met inside the train gates by two obviously colored friends. As he put down his bags to greet them he turned accidentally and noted with amusement that both the conductor and steward had their heads stuck out of doors watching. He gave them a deep gracious bow and their heads popped back.